



The Caroline University of Prague

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THE CAROLINE UNIVERSITY OF PRAGUE

THE development of higher education in Bohemia and Moravia is linked up not only with the social and economic development of the country, but also with the flourishing of cultural interests which connected these lands with the Christian countries of the West. Their growing riches, the rise of the royal cities with their advanced handicraft and trade, introduced a new type of school which linked up with the old monastery school and the schools of the Cathedral Chapters. In the new municipal centres there sprang up new collegiate and church schools. In the 13th century we come across such schools in Stara Boleslav, Litoměřice, Ostrov, Sázava and Opatovice; in Moravia, in Olomouc, Rajhrad, Třebíč and Brno. These collegiate and church schools gave instruction in the catechism, in reading, writing and arithmetic, and the municipal schools in addition taught Latin in the two highest classes. The textbook used was the Manual of Alexander de Villa Dei of Normandy.

With the growing number of cities, especially royal ones, the number of schools also increased, and the era of the greatest prosperity of the municipal schools dates from the time of John of Luxemburg and Charles IV. At the beginning of the 14th century we have accounts of 32 schools in the royal cities and in five other towns. Supplementary specialised instruction was given by the “*studia particularia*” which flourished especially from the beginning of the 13th century (1215–1248). King Wenceslas II, of the native ruling house of the Přemyslides, endeavoured to organise in Prague a “*studium generale*” (a university), as a school “providing general instruction, of value for the whole Christian world”—a real University therefore, with all departments. A similar conception had also been the preoccupation of his father Přemysl Otakar II (1253–1278) under whose rule a “special college” existed on the Vyšehrad, a celebrated school of notaries, out of whose heritage charters have been preserved. The King did not succeed in realising his intention, as the nobles feared on the one hand an excessive increase in the power of the officials and on the other that foreigners might flood the University, which would not merely be a local one, and they therefore persuaded the King to give up his plan.

This project, the foundation of a University in Prague, was realised only at the end of the first half of the 14th century in the

reign of Charles IV, a ruler who in his youth had an opportunity of getting to know the University of Paris and also knew of the fair fame of the Italian University of Bologna. Charles asked Pope Clement VI for his consent to this project and on 26 January, 1347, the Pope issued a letter approving the ruler's intention :—

“ In so far as it has recently been explained to us by our dearly beloved son in Christ, Charles, illustrious King of the Romans, that in the hereditary realm of Bohemia and in many other neighbouring regions and lands general studies, which would be most advantageous in those parts, do not exist and that the metropolitan city of Prague situated in the centre of this realm and in a most salubrious position, visited by people from the most various regions and rich in bodily sustenance and other necessities of life, is well fitted for the conducting of such general studies, since lesser studies have long existed there : We, considering the renowned purity of devotion and faith which, as is well known, Charles himself and the Bohemian Kings who preceded him and the inhabitants of this realm, cherished for the Holy Roman Church and his people now cherish, are moved by a fervent desire that this realm, which the Divine bounty has enriched with a multitude of people and an abundance of wealth, should become fruitful in fertility of learning and, as it has mines of gold and silver, that so also knowledge, more precious than gold and silver, should be gained there, that this realm should produce men remarkable for maturity of judgment, decked with the garland of virtue and skilled in the learning of various faculties, and that there should be there a living well of whose fulness all might draw who yearn to drink of the teaching of science. Having, then, submitted all this, and especially the amenities of the city named, to careful consideration, desiring with paternal love that such general comfort and advantage should derive, not only to the said inhabitants of the realm and the neighbouring lands but also to others from various parts of the world who shall forgather in this city, and being inclined to the request of the said King on the advice of our brethren, we ordain in our apostolic authority that in the said city of Prague there shall flourish for all future time general studies with all the lawful Faculties; and that the teachers and students there should participate in and enjoy all privileges, liberties and immunities commonly available to doctors, teachers and students dwelling at a university; and that those who, at the Faculty wherein they study, gain in time the pearl of knowledge and apply for the right to teach, that they may educate others, and for the honour or the title of Master, should be presented by the Masters or Master of that Faculty in which the examination should take place to the Archbishop of Prague at the time. The same Archbishop, assembling the doctors and masters actually lecturing at that Faculty, shall concern himself that he, or through another, has carefully examined them in those matters which are required for the raising to the honour of Doctor or Master according

to the manner and custom prevailing at our examinations at universities, and should they be found satisfactory and capable, shall give such permission and grant them the honour or title of Master. But let those who at the University of the said city have been examined and confirmed and have gained, as stated, the right to teach and the honour or the title of Master, then have, without examination or other confirmation, full and free opportunity to lecture and teach both in the city or in any other place whatsoever, or at Universities where they may desire to lecture or teach. Wherefore no one shall be permitted to infringe or with rash impertinence oppose this document of our pronouncement."

Charles IV followed up the Pope's letter by issuing on 7 April, 1348, a charter setting up in Prague a "general study"—a university. We quote the following extract from this privilege :

"Charles by the grace of God King of the Romans, Perpetual Enlarger of the Empire and King of Bohemia in everlasting memory Particularly doth our heart yearn and anxious thought unceasingly beset our Royal mind how our realm of Bohemia, which beyond our other honours and possessions, whether inherited or happily acquired, we lovingly treasure, whose ennoblement we seek to further with all possible zeal, and for whose honour and weal we strive with all our might, how this our realm, even as by God's dispensation it rejoices in bounteous bodily sustenance from nature, so also by decree of our foresight may in our times be artistically adorned with a large number of wise men, to the end that the loyal inhabitants of our realm, incessantly hungering after the fruits of learning, may not be constrained to beg for alms abroad, but may find set out in our realm a table of refreshment and may not be obliged to travel about the world in their pursuit of learning, to seek out foreign nations, or to beg in foreign lands for the satisfaction of their aspirations, but may rather reckon it for their own glory that they may summon others from abroad to the sweet savour of their table. Wherefore we have resolved after ripe reflection to institute, ordain and arrange anew *general studies* in this our chief and pleasant city of Prague. In these studies there will be doctors, masters and scholars of all faculties. The doctors, masters and scholars of every faculty, each and all of them, from whencesoever they come, on their road hither, as long as they shall sojourn here, shall be held under the especial protection and safeguard of our Majesty, and we shall give them all a sure pledge literally to afford to each and all who may wish to come hither, such privileges, immunities and liberties as are granted by the Royal power for their use to the doctors and scholars studying in Paris and Bologna"

A year later, on 14 January, 1349, Charles IV issued a new charter which granted to the University of Prague all the liberties which his predecessors on the throne of the Holy Roman Empire might have guaranteed to any similar school. This extension of

the privileges granted to the new University was obviously aimed at, as ensuring for it a position of equality with other high schools, above all the Italian ones. Although Prague University was the first Higher School beyond the Alps, it had some tens of predecessors in other parts of Western and Southern Europe. Fifteen Universities already existed in Italy and a further fifteen in France, England, Spain and Portugal. The example of Charles IV as King of Bohemia very soon found followers in the immediate neighbourhood and in remoter regions. Universities were set up by the Austrian Duke Rudolf IV in Vienna (1365), by the Polish King Casimir IV in Cracow (1363), King Louis the Great of Hungary in Pécs (1367), by the Count Palatine Rupprecht in Heidelberg (1386). Municipal Universities also sprang up in Köln (Cologne) (1388) and in Erfurt (1392).

Prague University, profiting from the prosperity of the country and being in an advantageous geographical situation, maintained its special status. Its founder Charles IV endowed it richly from the very beginning, and its Chancellor, the Archbishop of Prague, Primate of Bohemia, also provided for its good equipment. In 1352 the priesthood of the diocese of Prague imposed a special tax, the proceeds of which were to be devoted to the University, which on its seal had the image of the patron saint of Bohemia, St. Wenceslas. The foundation of the University on this occasion also met with the consent of the nobles, who, as we have noted, in the reign of King Wenceslas II opposed the establishment of a university. A charter issued by Charles IV in 1366 expressly mentions "the noble city of Prague, where, by the grace of the Apostolic Throne and by consent of the King of Bohemia, and at the instance of the princes, lords, nobles and people of that kingdom, general studies flourish . . ."

THE ORGANISATION OF THE UNIVERSITY

The University founded in Prague, as destined in the first place for the inhabitants of the kingdom of Bohemia, had like all medieval Universities a wider, a universal mission. It was already an essential characteristic of every University of importance that it became a kind of international centre for pupils and teachers, without regard to their origin and mother tongue. Both Charles's charter of foundation and the Pope's letter bear this possibility in mind, and lay down that the University would fulfil its mission only if it became a real centre of learning. In addition to this, Prague University was as yet the only one in Central Europe, and thus was

really destined to exercise a wider influence. Its organisation was on similar lines to that of other medieval Universities of that type; but Prague had the advantage of being free to adapt itself to the liberties, rules and customs of the Universities of Paris and Bologna. Owing to this circumstance, it was a relatively long time before the organisation of the University was definitely completed. In essence the organisation of "general studies" was such that the students and teachers formed a community with its own jurisdiction, and with an elected Rector and an elected council at his side. General studies were divided into four faculties, and each of them had at its head an elected Dean and its own teachers. When later in 1372 the jurists broke away from the other three faculties and founded their own University of Law with its own Rector and its own jurisdiction, there really existed in Prague two Universities, but both accepted the authority of the Archbishop as Chancellor. In organisation the two Higher Schools differed from each other in that the Law University was governed by the statutes of the University of Bologna and the remaining three faculties by those of the University of Paris.

An essential part of the medieval University consisted in the colleges, which ensured the possibility for students and teachers to lodge together as a single community. The new University was paid for out of the funds of the Kingdom of Bohemia, and at the beginning of its existence it had no special buildings for lectures and for administration. The lectures were given either in churches or in schools. Most of the professors had private houses in which there were also lodgings for students, who took their meals with the professors. The University ceremonies took place either in the metropolitan church or in the Archbishop's residence.

The establishment of colleges ensured greater comfort. The oldest and the biggest was the Charles College, founded in 1366. It was intended for twelve teachers of three arts, of whom two had to have ecclesiastical rank. Charles IV presented this college with the house of Lazarus the Jew as its seat, and also with numerous estates. The senior teacher of the college was at the same time always to be Canon of the Chapter of All Saints. In the reigns of Charles IV and Wenceslas IV many similar colleges were set up, and the latter endowed the first college, founded by his father, with a new and magnificent house, originally belonging to Johlin Rotlev—the present-day Carolinum, in which University ceremonies might take place, and where the Theological and Philosophical Faculties were housed.

INCREASE OF FOREIGN INFLUENCE AT PRAGUE UNIVERSITY

The new University, richly equipped and supported by the favour of the Estates, the Crown and the Church, soon attracted foreign students and professors from other lands. Most of them of course came from Germany. The influence of the new conditions is reflected in the university statutes of 1360, according to which the University is divided into nations after the model of the University of Paris: the Bohemian, Bavarian, Polish and Saxon nations. Both students and professors were members of these nations. The concept of "nation" did not correspond with the mother tongue of the members, as is obvious from the fact that to the Czech nation there belonged, in addition to the Kingdom of Bohemia, the Margravate of Moravia, Hungary with Transylvania and the other neighbouring countries. The Bavarian nation included Bavaria, Franconia, Swabia, Austria, Carinthia, Carniola, Tyrol, South Germany with Switzerland; the Polish nation consisted of Poland, Lithuania, Prussia, Silesia, Lusatia, Meissen, Thuringia and Upper Saxony; the Saxon nation comprised the remainder of Germany, Denmark, Sweden with Finland, and Latvia. As a result of this classification, the foreigners preponderated over the Czechs; and among the foreigners it was the Germans who composed the majority—so that, in fact, as against the single Czech nation with a majority of Czechs, there were three nations with a decided preponderance of Germans. It is true, indeed, that the Nations had no influence on the administration of the University, and they were originally intended to care for the material and legal needs of their members. But in time it came about that this organised influence made itself felt in the administration of the University as well, for most of the Rectors and Deans and other officials were elected from the ranks of the foreigners. As a result of this, positions in the colleges and other privileges granted by the University went to the Germans, who thus attained rich incomes and high ecclesiastical honours. As early as 1384 a quarrel arose among the Nations over college appointments. The Chancellor of the University had to intervene, and his decision was accepted by the national groups, with the result that the position of the Czechs in the colleges and thus the possibility for them to gain academic honours were strengthened. One of the reasons for this decision was that the number of students from the German lands had in fact fallen, as new Universities had been set up in their own countries; and this decrease became particularly noticeable after 1400, when the King of Bohemia ceased to be Roman Emperor, and when the students

also lost their direct protection and the advantages which arose from the proximity of the Imperial Court.

Internal disputes within the University only roughly mirrored the violent developments in domestic politics, where now a reconciliation with the Roman Church was approaching. In the period which we are describing, many prominent figures of religious zealots were active outside the University, of whom we may mention John Milíč, Matthew of Janov and the religious philosopher Thomas of Štitné. These men had a much greater influence in their native country, and above all on the people of Prague, than the University itself.

Within the University it was rather later that disputes arose, both from religious and political reasons. When the call for a reform of the Church "*in capite et membris*" in order to prevent a schism, began to be heard openly among the Czech doctors of the University, the German teachers were in opposition—and not on this question alone, but also in political matters, such as the negotiations which were taking place with regard to the Crown of Bohemia. This fact caused Wenceslas IV in 1409 to issue a decree in the mining town of Kutná Hora, in which he fundamentally altered the university statutes of 1360 to the advantage of the Czech nation, which was in future to have three votes, while the other nations were to have only one vote. Although the Germans were offered equality of rights and alternation with the Czechs in the various offices, they did not accept this and left Prague to found in the same year (1409) a university in Leipzig.

The issue of the decree of Kutná Hora concludes the first epoch in the history of the University. After the departure of foreigners from Prague, the demonstrative departure of the Germans in 1409 affected only the small number that had remained after the foundation of other universities in the neighbouring regions, and Prague University became a seat of "High Learning" of local importance, devoting itself completely to the service of the Czech nation.

THE UNIVERSITY DURING THE RELIGIOUS STRUGGLE OF THE CZECHS

Its fate in the period of the Hussite struggles was a very hard one. Immediately after the outbreak of the first disturbances those professors left who opposed John Hus. The independent Law University (which had broken away in 1372 and administered itself according to the statute of the University of Bologna) ceased to exist in 1416, while the Theological and Medicine faculties were

seriously affected: only the Philosophical Faculty carried on its activities, which it did not interrupt even in the period of the most serious struggles. When in 1437 a reconciliation between the Czechs and the Church and King Sigismund took place, the monarch renewed to the University all its privileges—and that not only as King of Bohemia, but also as Holy Roman Emperor; and ten years later Pope Nicholas V also confirmed the original charter of Clement VI. It seemed as though the University were about to return to a wider activity; and in fact, when in 1443 there was a secession of pupils and teachers in Vienna, many of them went to Prague, including scholars from all parts of the Empire and from Poland.

In the 16th century we find the University strongly under the influence of Lutheranism, which begins to influence the Czech descendants of the Hussites. At this time the Habsburgs are already sitting on the throne of Bohemia and are endeavouring not only to diminish the rights of the Czech nobles and to increase their own power, but also to bring the Czechs back to the Church of Rome. The University in this period stands on the side of the Czech nobility and takes a zealous part in the struggles. New currents of thought, influenced by humanism, find expression even in the new name of the University, which is now called the Charles Academy.

In order to neutralise the influence of the old, revolutionary University, Ferdinand I (1526–1564) set up a second University, a Catholic and Jesuit institution. In 1555 the Jesuits were brought to Prague; and in 1562 their College of St. Clement received the right to grant academic degrees in theology and philosophy. This college was called the Ferdinand Academy. In 1616 King Matthias (1612–1619) gave it university status. By the help of the Order, the Jesuit college obtained a large building (which to this day bears the name of Clementinum), the construction of which was completed in the 18th century.

The beginning of the 17th century brought fundamental changes into the life of Prague University. The Czech Protestant nobility considered it necessary to restore the Caroline Academy, and in 1609 three faculties—all except that of theology—were set up, and in 1611 professors of theology were also appointed. Sympathy for the Germans, based on identical religious views, is expressed by the grant to them, in 1612, of a share in the administration of the University and by the election of one of them to the University Senate. The amazing progress of the ancient University was,

however, all at once frustrated by the defeat of the White Mountain, the battle which had such fatal and destructive consequences for all Bohemia. In 1622, at the order of the Emperor, the Charles University was by a decree of the Vice-Regent Prince Charles of Lichtenstein given up to the Jesuits, and it was actually delivered over to them four days later. Those professors and students who were unwilling to change their faith were banished. The Archbishop of Prague, Cardinal Count Harrach, opposed this unilateral action as Chancellor of the University, but without success. This severe measure remained in force during the entire reign of Ferdinand II (1619-1637), the victor of the White Mountain. When, however, Ferdinand III (1637-1657) came to the throne he issued a decree on 21 June, 1638, by agreement with the Curia, commanding the Jesuits to give up the Caroline Academy with all its estates and privileges to the King. The Jesuits retained the right to teach theology and philosophy, and the Charles University received only the faculties of law and medicine. But with this change the character of the University also changed: it became a State School and its professors had to be confirmed by the sovereign.

Finally in 1654 a decree was issued establishing that in future the Ferdinand and Charles Universities were to be united in one under the name of the Charles-Ferdinand University. The union was carried out in such a way that the faculties of the Jesuit (Ferdinand) University replaced the theological and philosophical faculties, which were lacking in the Charles University. The Carolinum remained for the faculties of medicine and law. All university ceremonies took place in the Carolinum. The dignity of Chancellor of the whole University was once more granted to the Archbishop of Prague; the faculties of theology and philosophy remained in the Clementinum.

By this decree a state of affairs was brought about which, save for small changes, remained in force until the year 1918. Such changes as took place with regard to the University aimed at conformity with the tendencies of the time, to make the University directly dependent on the State. During the reigns of Maria Theresa (1740-1780) and Joseph II (1780-1790) the State took upon itself the responsibility of maintaining the University and cancelled its autonomy. When later in 1773 the Order of Jesuits was dissolved, there was instituted out of the property of the Order a studies fund, the yield of which was to pay the professors' salaries. And by the decree of 28 August, 1783, the entire immovable property of the University was transferred to the State administration.

A far greater and more fundamental change, however, was that, instead of Latin, German was introduced as the language of instruction for all subjects except theology, in which instruction was to be given in Czech and German (decree of 29 July, 1784). German was introduced as being the State language of the Habsburg Monarchy. This circumstance and also the summoning of professors from Germany to Prague helped to strengthen considerably the German character of the University. But it was, nevertheless, necessary to grant certain concessions to the Czechs. In 1791 there was set up a chair of Czech language and literature. The chair of Bohemian State law (*Staatsrecht*), founded in 1792 under Leopold II (1790–1792), remained unoccupied after 1824—doubtless for political reasons.

The Germanisation of Prague University was always only external and artificial. In the year of revolution, 1848, the students presented a petition, on 15 March, asking for the complete equality of the two languages in the University; the Academic Senate and the Gubernium (the provincial government) identified themselves with this petition, and the Government, by a ministerial decree of 28 March, gave all professors the right of delivering their lectures in Czech, German or any other language. The number of chairs with Czech as the language of instruction increased, despite the opposition of most of the German professors. University announcements were published in both languages, but at the same time German remained the official language of the Academic Senate and of the professorial staffs. Of the students there was always a preponderance of Czechs. In 1860–61, for instance, there were 664 Czechs and 570 Germans registered at the University.

Disputes over Prague University started anew in 1864 after the renewal of constitutionalism in Austria. The Bohemian Diet in 1866 accepted the proposal of Dr. Rieger and Count Leo Thun that the professors should be given complete freedom of lecturing in Czech, if they wished, and the students obtained the possibility of listening to lectures and taking examinations in the Czech language.

The Germans set against this demand two proposals. A German deputy in the Diet, David Kuh, proposed that for the Czechs a new University should be set up, and that the existing one should be left to the Germans; and when this proposal met with the opposition of the Czechs, who had always regarded the Charles University as their own, Hasner in 1866 made the compromise proposal that the University should be divided into two linguistically independent sections, if the Czechs did not desire a new University of their own.

This struggle lasted almost twenty years and was ended by the Imperial decree of 11 April, 1881, according to which the Charles-Ferdinand University in Prague was to be divided into two separate Universities—a Czech and a German. This division was actually carried out by the law of 28 February, 1882. The university property was to remain the joint property of both. The division was carried out unjustly and to the disadvantage of the Czechs; for it was laid down that the various institutes should remain with the university with whose chairs they were connected at the time of the division. The process lasted until 1892, when the Czech theological faculty was “brought into active being.”

The Czechs had thus at last again obtained an independent Czech University, but they felt dissatisfied with the manner in which the separation was carried out, and with the fact that according to the imperial decree both Universities were regarded as equally old, and both bore the same name. This was an historical injustice which was only corrected by the law of the Czechoslovak Republic of 19 February, 1920 (No. 135), which laid down in its first paragraph that: “The Czech University is the continuation of the ancient Charles University.”

By this law was also settled the question of ownership of the university property; the joint tenure of the property was dissolved. It may be claimed that this law was not an act of retribution, but an affirmation of continuity resting on the fact—clearly shown in this historical survey—that the Charles University in Prague was founded as a Czech University and therefore must continue both legally and historically to exist as such. It is clear that from 1409 to 1622, when the Charles University ceased to exist, it was a Czech University. Even the so-called Charles-Ferdinand University, founded in 1654, was not without a certain Czech character, and after 1784 the Czech element in it was oppressed but not removed; hence it called for its rights in 1848 and put them into practice by the real force of its influence and by the fact that the Czechs naturally far outnumbered the Germans.

THE DEVELOPMENT OF OTHER CENTRES OF HIGHER EDUCATION

The technical development of the 18th century introduced new ideas into education. In 1707 there was opened in Prague a college of engineering—the basis of the present-day Higher Technical School. This school, again the first in Central Europe, was founded by a Czech. In 1725 was opened in Brünn (Brno) an “engineering academy” for sons of the nobility. In the time of Maria Theresa, when the

universities became a State institution, there was set up in Prague a Royal Society of Sciences of the Kingdom of Bohemia, whose founders were, among others, Count K. J. Kinský, Gelasius Dobner the Czech historian, Mikuláš Voigt, F. M. Pelcl the natural scientist, and Josef Dobrovský the Slavist. The technical college founded in 1707 ceased to exist; and in 1806 was opened in Prague the "Polytechnical Institute," later called the Royal Czech School, and finally named the Polytechnical Institute of the Kingdom of Bohemia. The technical academy in Brno was dissolved by Joseph II and opened again in 1791; from it developed the Brno Technical Higher School in 1899. Just as in 1882 the University was divided into a Czech and a German, so the Technical Higher Schools in Prague were divided (the Czech being set up in 1868, the German in 1879); a German technical college was founded in Brno in 1879; the Higher School for Mining in Příbram, founded in 1849, had its predecessor in the mining school in Jáchymov, which had existed since 1733.

The development of higher education in Czechoslovakia, as the successor of the former Habsburg Monarchy, was marked by the foundation of a number of new institutions. There were four Universities—the Charles University in Prague, the Masaryk University in Brno, the Komenský University in Bratislava and the German University in Prague; five Technical Higher Schools—the Czech Technical High School in Prague, the Beneš Technical High School in Brno, the Štefánik Technical High School in Košice, and two German Technical Schools in Prague and Brno; and three specialist Higher Schools, for mining in Příbram, for agriculture and for veterinary science in Brno.

Czechoslovakia carried on the old Czech historical tradition in its care for education; it solicitously saw to it that each nationality should be granted education according to its rights. The Peace Treaties imposed on Czechoslovakia the duty of guaranteeing the rights of linguistic and religious minorities, and Czechoslovakia fulfilled this duty of protecting its minorities in an honest and responsible fashion.¹

In this complicated and often dramatic development of a "studium generale" we see the historical development of the "Higher Learning" of Prague, in which are mirrored also the destinies of the Czech nation. The German professors of Prague University, just as under Wenceslas IV they had opposed the

¹ See *Education in Czechoslovakia*, Bulletin 1935, No. 11, United States Department of the Interior, Office of Education, p. 3.

Bohemian King and the ideas of the Czech people, acted in the same way on many occasions. This was shown in the most striking way after 1918. The relationship of the German University to the Czechoslovak Government was hostile. Until April, 1919, the Rector, Dr. Naegle, hesitated to express loyalty to the Czechoslovak State. He then asked that the University should be transferred to territory with a German population (*deutsch — böhmisches Siedlungsgebiet*). For the second time this hostile relationship of the German University found expression after 1933, on Hitler's accession to power in Germany. The German University of Prague became a centre of Nazi propaganda among the younger generation. With the establishment of the Protectorate on 15 March, 1939, the professors of the German University attained their aim. The German institutes of higher education were removed from the administration of the Protectorate and put under the direct control of the Reich educational authorities. Till then they had enjoyed the right of academic liberties, their teachers enjoyed legal immunity from dismissal and the students were guaranteed the right of free assembly. By the "liberation" of this "Lebensraum," the German University of Prague lost all these privileges guaranteed by law, and became an obedient exponent of Nazi doctrine. And what of the Czech Universities? By a decree of the Protector, they have been closed for three years, the right of examination is suspended, and work in the University institutes is forbidden: all this as revenge for a patriotic demonstration of Czech students, when 120 young men paid with their lives for their courage in taking part in it, while about 1,000 more of them have been imprisoned in concentration camps. It is a dark age for Czechoslovak higher education, the darkest in our history, for even after the White Mountain the sovereign did not dare to close the University of the Czech nation.

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